

Lutheran Herald

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Lutheran Cooperation Issue

April 30, 1957 • Volume XLI • No. 18



A refugee boy in Germany watches over his young sister.

Oh God, I would bring before Thee
the burden of the world's need



Deliver 150 lbs. of surplus food

or

Deliver \$20 worth of clothing

The Most for Your Money

It's a miracle that so much can be done for so little! That is the constantly expressed opinion of anyone who studies the tremendous work which has been accomplished with Lutheran World Action funds. Since there are never enough dollars to go around, rarely more than enough for a minor fraction of the needs, Christian thrift and ingenuity have sought ways to multiply the effectiveness of each dollar. This is the fascinating story of what has been done.

Currency Exchange

The administrators of Lutheran World Action gifts have probed deeply into the complexities of international currency exchange and have learned how to be "wise

as serpents though harmless as doves" in their effort to make sure that the Church gets the most for its money in terms of helpfulness to those in need. Tens of thousands of dollars were added to our aid to distribute to churches and refugees in Germany, for example, the purchase of "blocked marks." These German marks, held mostly by people outside Germany, were severely restricted in the purposes for which they could be spent even within Germany. A U.S. dollar, therefore, bought more "blocked marks" than regular Deutsche marks. Since our projects within Germany—rebuilding, supplies to refugees, etc.—were eligible for blocked marks, it was well worth the long and tedious trouble to arrange for this type of exchange.

Lutheran Herald

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● Official organ of The Evangelical Lutheran Church. Published weekly by Augsburg Publishing House, 426 South Street, Minneapolis 15, Minnesota. Randolph E. Haugan, General Manager; Albert E. Anderson, Circulation Manager. Subscription price, United States and Canada, per year \$2.75. Entered as second class matter January 14, 1931, at the post office at Minneapolis, Minnesota, under the act of March 3, 1879. Printed in the United States of America by Augsburg Publishing House, Minneapolis 15, Minnesota.



vide one cup of milk per day
20 people for three months



Deliver \$20 worth of medicine

he same type of adroit use of currency exchanges other parts of the world has multiplied the number Argentinian pesos, Brazilian cruzeiros, and a dozen er currencies that can be transferred at the most antageous time by our international office in Geneva, tzerland. For example, ocean travel tickets from ope to South America are much cheaper if they are chased with pesos in Buenos Aires than if purchased n marks in Bremen. Administrators of Lutheran re-funds don't miss any of these opportunities.

ffee Instead of Money

ometimes gifts can be sent in other forms than ey and thus increase the amount sent. For example, he years immediately after World War II Lutheran rld Action gifts to Finland were multiplied twenty es by sending them in the form of coffee instead ash. This coffee, then a scarce item in Finland, was l and the money used for needed relief work. imilarly gifts to the Lutheran churches in Norway e multiplied many times by importing motor boats chicle to be used in the manufacture of chewing n. Some of the post-war gifts to Germany went in the n of leather and cotton, which not only increased r value far beyond the purchase price but also

provided self-help opportunities for thousands of unemployed people. All these transactions were completely legal and carried out with the approval of the governments concerned.

"Seed Money"

Frequently LWA gifts act as "seed money," growing and multiplying and drawing new strength from unexpected sources. Gifts from Lutherans in America start a chain reaction of love which multiplies in value as Christians in many lands donate their services. Often secular agencies have to pay for services of fund gathering and distribution of goods that church agencies get without charge from volunteers. This is one of the chief reasons that Lutheran World Relief, Church World Service, or National Catholic Welfare can deliver four or five times as much food or clothing per dollar as can CARE or other secular relief agencies.

Other agencies help, too, to stretch LWA dollars. American Medical and Surgical Relief makes available to Lutheran World Relief surplus stocks of antibiotics and a variety of other medicines for 5 per cent of the manufacturer's cost—which is already considerably less than wholesale. On relief goods to approved countries, the United States government reimburses the ocean

freight costs to qualified agencies like LWR. Ocean freight costs on clothing for Arab refugees are assumed by the United Nations. Inland transportation costs are shared by many of the countries where the goods are distributed. In addition, church agencies such as *Hilfs-werk* in Germany assume the cost of local distribution.

Because of all these hidden assets, Lutheran World Relief was able to ship more than \$14,000,000 worth of relief goods in 1956. About \$10,000,000 worth of this was in government-donated surplus food; most of the balance was accounted for by nearly 4,000,000 lbs. of clothing. All this was financed out of the \$350,000 from LWA and funds from the All Lutheran Food Appeal.

Undesignated Gifts

Another way in which LWA has been able to do a monumental task with little money is that almost all of the gifts given through the churches are given to support the total program and not designated for specific purposes. This is partly a matter of trust in the wisdom of our Church leaders, who we believe are better equipped to allocate these gifts where they are most needed.

Although the giving of undesignated gifts can make a large relief program like LWA seem abstract and impersonal, it is the donor's best assurance that gifts

are being distributed fairly and on the basis of need. Also through LWA and LWR we strengthen the witness of Christian forces in each country and provide opportunity for a spiritual ministry and follow-up on deeper problems beyond the need for food and clothing.

And the giving of undesignated gifts saves hundreds of dollars in the administration of the funds. Designated gifts are better than none at all—but not always. A donor, for example, insists that his \$15 be used only to provide “milk powder for German half-orphan American Negro Servicemen,” this single designated gift could absorb hours of the valuable time of several staff members in several cities and involve the exchange of as many as 15 letters.

However, to provide church groups with a feeling of personal contact with the receiver of the gifts, LWA has encouraged the gathering and purchase of materials, even in small quantities, to assemble Kits and layettes. The personal element may be further enhanced by including in the layette the name and address of the donor group. If the recipient has enough money and mastery of the language to write a letter of thanks, a special dividend of joy has been added.

But the bulk of our gifts must come undesignated. We are to continue to do efficient work in the distribution of LWA gifts to the needy of the world.

Lutherans have been providing food to the hungry and distressed through Lutheran World Action and Lutheran World Relief since World War II days, and have been doing Christ's work through these agencies.

The reader will remember the days when we provided wheat and corn through the CROP program. We eventually transferred to the ALFA (All Lutheran Food Appeal) program, which also received gifts of grain for the hungry. In 1955, the U. S. Government decided to release surplus grain to agencies like Lutheran World Relief, if the Churches would be responsible for its distribution. That called for money from us . . . not grain.

However, the budgets for Lutheran World Action are now planned three years ahead, and therefore do not allow for all the flexibility which is needed. The ELC is confronted with a special situation in 1957 and again in 1958.

We need money to move the surplus grain and to distribute it. In 1957, we in the ELC have been asked to provide \$30,128 for this purpose. Our share for 1958 will be approximately \$60,000.

The request for this special amount to cover distribution costs came after the 1957 Budget recommendations had been made. Thus the only way we can now respond is to give “in addition” to our regular budget giving.

The needs are clear . . . and pressing. We invite individuals, auxiliaries, and congregations to provide the additional funds that the ELC may be found faithful in this good work too. Send your gifts to the Treasurer, Mr. N. H. Nelson, for: “Surplus Food—LWA.”

—Raymond M. Olson

Department
WORLD SERVICE
Lutheran World Federation
1956-1957



Just what is the Department of World Service doing?

This map of the world shows the countries in which the department maintains an aid program. The symbols, described below, indicate what kind of aid is given.

INTER-CHURCH AID

Church Building
Construction and repair of church buildings particularly in areas where small congregations cannot afford their own.

Ministries, housing, youth directors, vocational training, books and summer camps for people needing help.

Publications
Biblical literature, church magazines and books especially for churches in Eastern Europe where they are difficult to obtain.

Partnership and Evangelism
Lay consultants in churches requesting such to advise congregations about building more active church life.

Welfare Services
Church-operated welfare institutions often outside assistance . . . homes for the orphanages, hospitals etc.

Evangelical Ministry
Spiritual care of Lutheran diaspora and minority churches; grants-in-aid for church workers in need.



SERVICE TO REFUGEES

Local Settlement

Aid toward integration of refugees into economy of receiving country when they cannot emigrate overseas — — — job placement, vocational training, loans, housing etc.

Aid to Exile Churches and Groups

Assisting five exile churches and groups in Germany toward maintaining a spiritual ministry for their fellow countrymen.



Emigration

Offices in Germany, Austria and Switzerland process thousands of refugee emigration cases sponsored by LWF/World Service.

Immigration

Offices and cooperating agencies (in Scandinavia, Australia, South and North America) receive LWF sponsored migrants and help them resettle in lands where they can begin life anew.



World Service offices

MATERIAL RELIEF



General

Food, clothing and medical help are given to needy persons throughout the world without regard to nationality, color or belief.

Medicines

Individual packages of prescribed medicines are sent to sick persons in Eastern Europe where the drugs are difficult to obtain.



EXCHANGE OF CHURCH WORKERS

All Countries

Began early in 1956, this program was designed to provide opportunities for church workers, including younger pastors, laymen and laywomen, to receive practical training in churches of other countries so that they may be more effective in their own home churches after their return. The 57 member churches of LWF have been invited to participate in this Exchange.



Senior Representative headquarters

Cooperative work is more a matter of the spirit than of printed words — —

Synodical Walls Tumble in Tanganyika

G. J. Guld

Call it international —

Call it ecumenical —

Call it cooperative —

Whichever word you use, it will describe Lutheran mission work in Tanganyika Territory, East Africa. For here in this interesting portion of the kingdom of God there are American missionaries continuing work begun 50-75 years ago by Germans on the African continent, in British territory. The work is supervised in part by the Augustana synod with headquarters in Minneapolis; in part by the National Lutheran Council with headquarters in New York; in part by the Lutheran World Federation with headquarters in Geneva; in part by the German mission societies.

Although this may seem very confusing to the outsider, to those of us

who have worked in Tanganyika, it is real Lutheran cooperation which is bearing rich fruits in God's harvest. It began during the years of World War II when German missionaries were being sent home, no longer allowed to work in territory belonging to an enemy—Great Britain. Augustana synod missionaries from America were in the nearby field and came to the rescue. They mothered and helped their neighbors until the mission came of age. I was present at the historical meeting in Dar Es Salaam in 1952 when the General Chairman of both the Augustana synod and the orphaned mission, Dr. G. N. Anderson, declared the mission independent and under the supervision of the National Lutheran Council and Lutheran World Federation.

The Germans, through their Foreign Mission Societies of Leipzig, Berlin and Bethel, laid broad foundations and gave attention to all areas of Foreign Mission work—preaching, teaching and healing. In some ways, the work has been more diversified than found on the average mission field. For example, we have a goodly number of skilled African carpenters trained by missionaries, especially by the “cons.” These “deacons” from Germany were often skilled in various crafts.

Treatment—Christian Love

Again, the medical work is broad enough to include a very fine medical hospital. It was a revelation to see this institution at Lutindi in N. E. Usambaras, where 120 patients were cared for. None of them were in charge; a few were confined to a room. Morning devotions, garden and field work, a well balanced diet, was the daily routine for most of them. And what was most important of all—everywhere the spirit of Christian love.

There is a large printing establishment at Vuga in the Usambaras, where for some 50 years has been printed Christian literature for the whole of Tanganyika.

At Bumbuli Hospital in the Usambaras, where I worked for more than four years, we find a truly cosmopolitan place. A dozen or more buildings all made of sun-dried clay bricks, set to hang on the side of the mountain. This material, roofed with corrugated tin, is the pattern for 90% of all buildings in Tanganyika. Whitewash inside and outside, they also make homes for us. The personnel at Bumbuli usually includes five or six white nurses and three or four M.D.'s, from as many as six countries. The patients are of four nationalities, for there are Arab and Indian merchants through



The Sacrament of Baptism in a Tanganyika setting

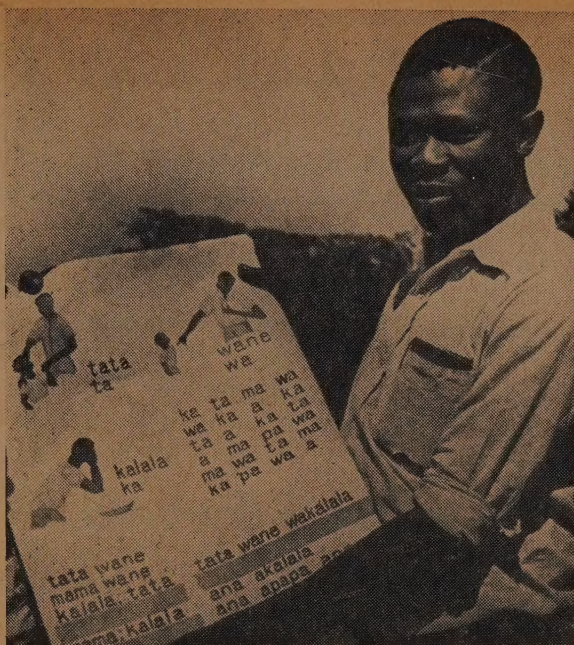
ica, as well as English or other European estate owners, who cultivate rubber, coffee, tea, and sisal. At Bumbali we also have one of the two schools of Tanganyika for the training of medical assistants. After three years of training and completion of Government examinations, these boys take charge of an outlying dispensary, where an ambulance from the base hospital comes to get them periodically.

Municipalities and Powers

There is a large Teacher's Training School at Mdrangu in the Northern District and a seminary at Nakumira.

There are four important forces at work today, all clamoring for the soul of Africa: Neo-Mohammedism, Communism, an overbalanced and proud Nationalism, and Materialism. Only a Christianization of Christendom really realizes the significance of the present struggle and sooner than we expect, the era of opportunity will be closing. The doors may be held open longer by intelligent and concerted prayer and the instilling of these and other "principalities and powers."

From its beginning, this cooperative Christian work in Africa has presented a real test of ecumenical activity. Here there are not only institutions and projects carried on cooperatively, but the daily routines of all the missionaries, of very different backgrounds, must be on the same shoulders and minds. The American way of thinking is not always the most practical or acceptable way. Even denominational lines within a country may present problems, mainly because of pride in our own sticky stuff that doesn't wear readily. It is only as missionaries have learned to die—to make their own standards and viewpoints inherited from home, school, or country secondary to the growth and welfare of His Kingdom—that the work has been able to continue. We have learned that ecumenical work is more a matter of the will and the heart than of outlines and articles put down in writing. It takes mature Christians to do real cooperative work. The natives with whom we are working are the first to realize that there are walls between some of us. To push ecumenical work without going up to this preliminary cleansing of the heart, His Spirit is to court disaster.



During 1956, an international, interracial, and interdenominational Literacy Team made a massive attack on illiteracy in Tanganyika. Shown above is one of the pupils who is being taught to teach others. At right: Two nurses study their 45-page primer. Below: A workman makes clay bricks for the hospital.



EDITORIALS

Forty Years of Co-operation

If a congregation could be quite sufficient unto itself—able by itself to fulfil the Great Commission, and able to meet all its own needs of fellowship—there would be no synods, no church bodies. If a church body could be self-sufficient and knew no obligations to other groups—there would be no need of co-operative endeavors. Both those statements are, obviously, based on premises which are not possible.

The truth of it is that a church body can no more live to itself than a congregation can. The need of co-operating with others of similar faith and purpose is always felt. As far as our Church is concerned, it was not many years after the Norwegian Synod (one of the three Churches that united in 1917 to form the ELC) had been established that our fathers sent out a committee to visit sister synods with which co-operative relations might be established. The result was an agreement between the Missouri Synod and the Norwegian Synod which ultimately led to membership by our mother body in the Synodical Conference. Thus, from the very beginning, our fathers recognized the need for co-operative arrangements.

Certain questions arise in connection with any move to enter into a co-operative relationship with another Christian group. One is the question of likeness of faith. Lutherans in America have always considered it paramount that their doctrinal stand shall be safeguarded. The word "unionism" looms large in the vocabulary of the Church, although there may be more than a little confusion as to exactly what unionism is.

The truth is that two dangers threaten in this area. It is all a matter of how to express an existing unity. No one can deny that there is unity among *all* Christians, nor that such unity cries out for expression. Such expression can, obviously, be had only through fellowship. Now, it may be that there is a tendency to let the amount of fellowship outstrip the degree of unity which exists. In such an event, there is *unionism*. In the opposite direction, there may be a tendency to let fellowship lag behind existing unity. In that direction lies *sectarianism*. Sound churchmanship demands that a course between unionism and sectarianism be charted.

The Evangelical Lutheran Church has charted a conservative course from the outset. We do not believe that it could be successfully maintained that our Church has held back when it should have gone ahead. For ex-

The ninth in a series on "The Church We Love"

ample, we do hold charter membership in what is reputed to be the oldest inter-synodical organization in our country: what began life as "The Lutheran Educational Association" and is now "The Lutheran Educational and Managers' Association." This group cuts across synodical lines and has its membership among all except the distinctly sectarian splinter groups of American Lutheranism.

Far more important, of course, are the large, general groups of Lutherans to which we belong. Oldest of these is the National Lutheran Council. The ELC has held membership since the modest beginning of the organization during World War I. In many respects the Council points the ideal way to inter-Lutheran cooperation. Editorially, we have repeatedly described the Council as "the brightest spot in American Lutheranism." Nothing has ever transpired to make us change our mind as to that.

The Council affords an avenue for fellowship which is of the greatest importance. Our only regret is that by its very nature, it cannot be a "grass roots" organization. We have always believed that it would be so if the Council could sponsor both national and regional conferences so that the pastors and people of the participating bodies could enjoy some of the fellowship which now is pretty much confined to the administrative heads.

The Council also makes us sharers in a ministry which we could not possibly encompass without such an agency. Born out of war needs, it has developed into a many-sided co-operative ministry which is of real blessing. We are happy to know that the ELC, throughout its years of life, has been active in it.

The American Lutheran Conference, established in 1921, was intended to provide such "grass roots" fellowship. Unlike the National Lutheran Council, it was practiced upon altar and pulpit fellowship and therefore, presumably, involved a more intimate fellowship than did the National Lutheran Council. Unlike the Council, however, its sphere of practical activity was circumscribed. Accordingly, the time came when it had served its purpose. We are quite convinced, however, that the present union movement which will, please God, eventuate in the birth of The American Lutheran Church, either would not have come about at all or would have been delayed by many years, had it not

the intimate fellowship of the American Lutheran Conference. The ELC took active part in it from its day to its last.

Youngest general grouping of Lutherans in which share is the Lutheran World Federation. It is the successor to the Lutheran World Convention, which ran along lines of mutual conference. It was no doubt the second World War which was the immediate cause of the transformation of a "conference" into a "federation." It has been our agency in world Lutheranism and is our working arm in helping to bear the burdens of our fellow believers around the world.

As far as The Evangelical Lutheran Church is concerned, finding our rightful place in and doing our part of the work of these various Lutheran co-operative agencies has entailed little difficulty. Even though we have at times had among us raised eyebrows, by and large our people have been thoroughly convinced of the fitness of such co-operation.

As far as regards co-operative relations with non-Lutheran Christians, however. It is not an exaggeration to say that, after forty years, we are still none too sure of ourselves at this point. As far as local situations are concerned, it seems quite well recognized that our pastors shall hold membership in ministerial associations and shall scrupulously refrain from participation in activities which breach the Galesburg Rule of Lutheran churches for Lutherans and Lutheran pulpits for Lutherans. On the national level, we have not been able to find our way clear, in good conscience, to hold membership in the National Council of Churches.

As for our membership in the World Council of Churches, it is so new that no lessons can be drawn. It will be a matter of feeling our way. Of one thing we are perfectly sure: in no way is there a disposition in the ELC to surrender its confessional position in order to produce an artificial atmosphere of fellowship. As a Church we remain fully convinced that fellowship is an expression of actually existing unity of faith.

The person who would make "predictions of things to come" in the field of either Lutheran or more general Christian fellowship has far more courage than the writer. The future? A few things we know, a few we can guess at, but for the rest, we must remain content to await the working of the Spirit.

Of the rightness of our own coming union we are as convinced as we can be of anything in a transitory world. We are equally convinced that the next generation will see an increasing degree of all-Lutheran fellowship in America and the world. We do not, as we have been led in a number of earlier editorials, expect to see much further activity along "monolithic" lines. But we do expect that Lutherans in America will continue the

struggle toward complete unity, and with good success, and that the Lutheran World Federation will become more and more important.

In the larger field—the field of general Protestant relations—we have no predictions to make. Even now we are struggling to define and understand "unionism." Our future course in relation to non-Lutheran Christians will be determined by the understanding we arrive at as to what unionism actually is. It is difficult for us to believe that we shall ever forfeit our historical adherence to the fundamental principles of a confessional Church.

Personal—From the Editor

As this is written, a week remains of the editor's "involuntary detention." When this issue appears, however, I hope that I will be back at my desk, taking my full share of the load of producing the weekly issues of LUTHERAN HERALD. If all goes as now anticipated, it will be exactly six months from the time I cleared my desk to leave for the day, on October 17, 1956, until my return to it. Which proves, if nothing else, that a fractured hip is not mended in either a week or a month!

The purpose of this personal note is to give me an opportunity of saying some "Thank you's" which lie close to my heart. Of course the first one has to do with my associates on the staff. There simply are no adequate words in my vocabulary to express to all four of them the gratitude I feel. Week after week, month in and month out, they have taken the extra load imposed upon them. The high standard of the various issues attests their success. It was our great good fortune that the associate editor who was called last summer came a matter of two weeks after my accident.

To my other associates at church headquarters, I owe deep thanks. They have been unbelievably faithful in visits and telephone calls, vying with one another to keep me posted on everything related to our beloved Church. I had not thought it possible for one so completely restricted in movement as I have been to be able to "keep up" so well.

The several hundred greetings of all kinds which came from friends and readers should have been personally acknowledged. That was a physical impossibility. Let these words convey my heartfelt thanks.

Most of all I thank God that He has used these months to teach me a few things which I might otherwise never have learned. And because He has showed me the great goodness to permit me to return to the work I love above all else.

O. G. M.

These Too Are Yours

Ruth Stenerson

I've just come home from church, Lord. It was good to be in Your House this morning, good to hear the message and take part in the service, and good to be with Your people. In addition to all that, I believe I'm beginning to grasp this truth You're underlining for me Sunday after Sunday. Help me to have eyes to see more completely what You mean.

Yes, I remember Sunday mornings when I attended a Lutheran college. It was a thrill to see those long lines of students marching down from the campus to Trinity for services. I had little thought then that some day I would be teaching at a state college. But here I am—and I'm glad I'm here. Ever since I came this fall, You've been helping me learn that here too are Your young people.

You reminded me of this so forcibly today that there's a bright, warm glow around my heart. I first felt the warmth when I sat down in the pew and noticed across the aisle a married student and his wife sitting reverently, quietly, waiting for the service to begin. I didn't know him, but he's made such good progress with his once-a-year beard that I knew he was a college student. My heart grew warmer still as I realized that the girls in the pew in front of me were two of my students. Each day as I see them in class I'll remember them sitting listening to Your Word, Lord.

Then the choir came in, and our students were there too. I'll have one of those basses in English class next quarter, Lord. He'll need all the English he can learn to put into words those thoughts he sang this morning:

How wonderful, how beautiful
The sight of Thee must be!
Thine endless wisdom, boundless power,
And awful purity!

As I came out of the church door I saw groups of students chatting before they turned back to the college. I watched one of the freshmen I knew swing down the sidewalk ahead of me with a strong, rhythmic walk, the sturdy gait of a football man in a hurry. I've watched him in class—those clear, honest eyes, the clean-cut look about him. He is another one of Yours, isn't he?

Thank You, Lord, for each of those young people who carry their witness of You right into my classroom. There was the freshman boy who began his theme, "If I

could make one change in my country, I would draw the hearts of my countrymen closer to God." And another one who wrote describing the wonders he had seen in months of foreign travel, the joys of coming home to and marrying his beautiful wife, but the greater than all of these things was the experience of coming to know Jesus Christ as his own Savior. This was the girl who, because of her religious beliefs, was rejected in her theme to the teaching of organic evolution in our school systems as a fact rather than as a hypothesis. There were the girls who invited me into their room for lunch and who paused for table grace before we ate.

This glow in my heart is going to be warmer tomorrow evening as I listen to the LSA program. For there too, are Your young people. There's one sad thing about campus religious organizations, Lord. There are many of Your youth who don't attend. I can't help wonder sometimes if anyone back home—pastor, Lutheran League advisor, Bible Class teacher, deacon, parent—has ever made them aware of LSA. You know the problem better than I do—so many of these young people whose Yours are at home one week-end, here the next, gone the third. Back home, folks probably feel that the responsibility for Joe College has been shifted to the campus, yet our religious groups can't help him if he doesn't attend. Dear Lord, will you remind his pastor and the Christians in his home church that they are still responsible too? He probably needs his pastor more for some of the problems he's up against now than for any he's ever tussled with before. And will you remind those folks back home to pray for their young people at college? If they knew how thick and fast temptations fly for someone who is used to living in the shelter of a family and then is suddenly transplanted, they'd pray much more! (And they'd give LSA more financial aid and publicity, too.)

Yes, Lord, these are Your young people. Help them, of us who teach them to respect their faith. And help those others back home who love them to stand behind them with prayer and real spiritual concern. May the youth learn much and prepare well as they plan to serve You and others. As they do, may Your Kingdom grow on our state campuses too.

Miss Stenerson knows her subject—she teaches at a state college in Bemidji, Minn.



Chaplain's life is a busy one: clockwise, a baptism, luncheon, greeting his "parishioners" after services, working with the police on how to maintain good relationships between base and town, and at the weekly officers' meeting.

The Bureau of Service to Military Personnel of the National Lutheran Council is ready and eager to help you make the most of your "vacation." They start out before you actually begin your tour of duty, with pre-induction training and counseling. A training manual called, oddly enough, *So You're Going Into Service*, is available free of charge to all pastors and congregations. Once you're in, you will possibly have a Military Chaplain on the base and a Lutheran Service Center nearby. Even after you're out, you're not all the way out—most servicemen coming off active duty have a Reserve obligation. Here, too, there's a Reserve chaplain to help you. The Church enters the lives of military men, bringing them the joy of worship, fellowship, Christian counsel, and the sacraments.





A soldier guards the border between the East and West Zones of Germany.

It is the haunting fear of being alone, all alone is so terrifying. You, a Christian in a communist are pitted against an inhuman machine—the totalitarian state. . . . But you have a strange gift. You possess a faith, and you cannot be separated from love of God. . . .

The Church Under Communism

If all goes well, fifty delegates and official visitors will arrive in Minneapolis in August to attend the Third Assembly of the Lutheran World Federation. This is only a small percentage of the total number of delegates and visitors—but these men and women are coming from Hungary—Yugoslavia—the East Zone of Germany—Communist-dominated lands. The theme of the Assembly holds a special significance for them.

Throughout the years of oppression, these people have been faced with complete isolation: books from the western world were not available, free pastoral conferences were almost impossible to arrange, travel to foreign countries or visits from representatives of western churches were out of the question.

In addition to the loneliness of their fight against Communism, they faced an extremely difficult economic situation. It is natural that many could not stand up under the pressure and that many have lost courage.

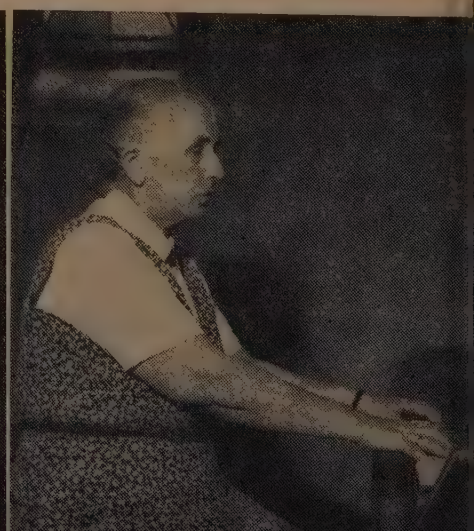
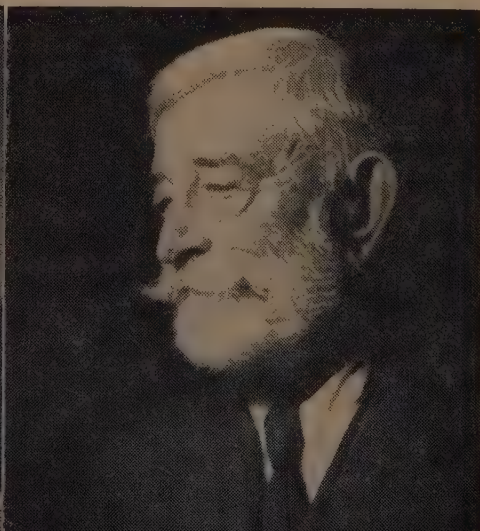
It is only natural that Hungarian Bishop Lajos Ordass is regarded as one of the most important delegates to the Assembly. In *The Lutheran Church of the World*, a book soon to be published by Augsburg Publishing

House, the Rev. Laszlo G. Terray pays this tribute to Bishop Ordass:

From the very beginning he followed a very clear path which is being recognized more and more as being correct: The church should hold itself aloof from politics; it should not over-emphasize its rights, but without fear and without hesitation it should say what is right and good for church and people. But where the state will not hear this voice, the church must choose suffering and must in that suffering believe in God's help and experience His peace.

Like many other Lutheran pastors known and unknown, Bishop Ordass has been preserved, in prison and under difficult circumstances, from apostasy, and also from the danger of growing bitter. To him has been given the grace to show in good Lutheran fashion the way forward where the church recognizes its place in the nation. "Christ Frees and Unites"—these words are the basis of life to thousands of oppressed Lutherans in the countries of eastern Europe.

The Church in Yugoslavia . . . an elderly woman worships; the Rev. Karoly Siftar, the oldest Lutheran pastor in Yugoslavia; the 80-year-old mother of Pastor Popp serves as organist in his church.



Why This Assembly?

Dr. E. Clifford Nelson

Director, Third Assembly,
Lutheran World Federation

"Just what do you expect to achieve by this convention?" is what one man asked at a preliminary discussion of the 1957 Assembly. Indeed, why meet in Minneapolis or any other place as a conclave of world Lutherans? This question cannot be answered without preliminary review and interpretation of past Assemblies.

The First Assembly —

The Lutheran Church in the World Today

No Christian communion was so deeply and critically wounded by World War II and its immediate consequences as was the church of the Augsburg Confession. The stench and weariness of total war and the shadow of another liberty-denying power hung over the First Assembly of the Lutheran World Federation held at Lund, Sweden, in the summer of 1947.

The emaciated delegates from Germany and the prophetic voice of Bishop Ordass, of Hungary, were stark reminders of the post-war character of the Lund Assembly. It faced two directions: toward the past to repair the wounds in the Body of Christ; toward the future to evaluate the possibility of a united Lutheran testimony in a dividing world.

At this First Assembly Lutheran representatives from the victorious countries, such as the U.S.A. and Canada, met together with men and women from neutral Sweden, vanquished Germany, occupied Norway and Denmark. Moreover, delegates from churches-in-exile of Russian-conquered Baltic countries, from Communist-dominated Poland and Hungary reminded all that the Lutheran Church was living in tension. The theme of this assembly was "The Lutheran Church in the World Today."

It was at Lund that the old Lutheran World Convention, organized at Eisenach, Germany, was reorganized as the Lutheran World Federation, with constitutionally stated purposes:

1. to bear united witness before the world to the Gospel of Jesus Christ as the power of God for salvation
2. to cultivate unity and faith and confession among Lutheran churches
3. to promote fellowship and cooperation in study among Lutherans
4. to foster Lutheran participation in ecumenical movements

5. to develop a united Lutheran approach to responsibilities in missions and education

6. to support Lutheran groups in need of spiritual and material aid.

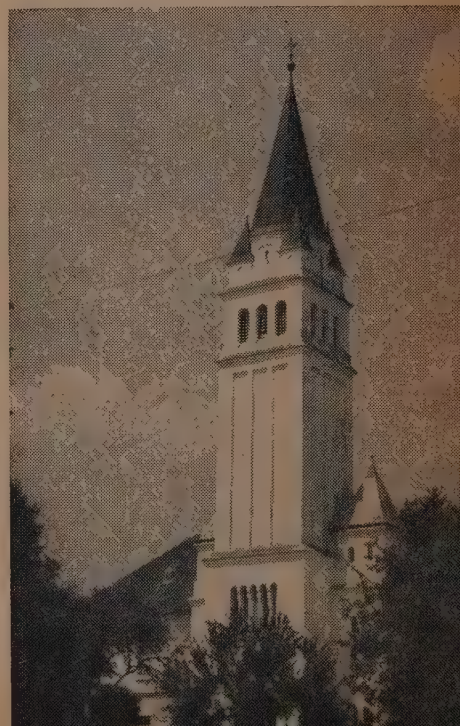
Most immediate of these stated purposes was the last, for already a flow of money and goods was being channeled through Geneva from the "haves" to the "have nots." War-orphaned missions were assisted with personnel, money, and materials. Churches grew out of the rubble. Service to refugees—millions of them—expressed the Savior's compassion. Lund set in motion and implemented a massive demonstration of unity in faith and love.

The Second Assembly —

The Living Word in a Responsible Church

In 1952, Hannover, Germany, was the site of the Second Assembly of the LWF. Delegates discussed Lutheran cooperation under the general theme, "The Living Word in a Responsible Church." The cordial hospitality of the German churches, the enthusiasm of overseas delegations, the large number of visitors, especially from America, and the vitality of the youth representatives were all indications that the Federation had won an abiding place in the affections of world Lutherans. To echo a voice at another world congress,

Lutheran
Church
in
Yugoslavia



the sentiment seemed to be, "We intend to stay together."

Recognizing this testimony of unity, the Hannover Assembly assessed the Federation's structure and reshaped it along what promised to be permanent lines of action in the future. Thus LWF work in various fields was consolidated under four permanent departments and one permanent committee: Theology, World Missions, World Service, Information, and Latin America.

The Third Assembly —

Christ Frees and Unites

Minneapolis was chosen host city for the August 15-25, 1957, LWF Assembly meetings. This meeting of world Lutherans will best be anticipated by studying the experiences of Lund and Hannover and by reflecting on the fact of the Federation's maturing program. In the first place, the time is now at hand to discuss the life of the churches in relation to the constitution's aims and purposes as expressed especially in items 2, 3 and 4. These three, properly understood, are implementations of item 1.

In the second place, it is incumbent upon this Assembly to ask and seek to answer what this Assembly can mean (1) to the churches of free Europe, (2) to the churches in Kremlin-dominated countries, and (3)

to American Lutheran churches seeking to find each other in merger movements.

The above problems, it seems, have already been summarized under the chosen theme, "Christ Frees and Unites." The committee felt that the theme must touch the actual problems of world Lutheranism today: the unity of the church and church fellowship as consequence to Christian freedom through justification. Or, in other words, it must proclaim that the liberating "act of God in Christ is . . . an act that unites, and also an act of deliverance from dividing disunity."

The goal and purpose, then, of the Minneapolis Assembly will be to guide the biblical-theological discussion to the natural consequences of the theme; to face the questions of church fellowship and service by the church in the world. Difficult and embarrassing questions dare not be avoided or ambiguously answered. The implications of Christian fellowship which reach out and involve not only fellow Lutherans but also other Christians in the ecumene, must be made apparent to the churches in the Lutheran family. But Christian freedom not only unites the churches in theory, it binds them in loving service. At this point the Minneapolis Assembly must ask itself, "How can the responsibility of the individual Christian, as well as the whole Church, be awakened to service, not only in the local congregation, but in the world?"

The Basic Concern of Christ

Did you read the text? I hope you did. Perhaps you stumbled at the last verse just as many others have stumbled there. It's a good place to get into a mental somersault—and to do a few mental handstands. But the last verse is not the essential one. Just what that verse means eludes me. But it doesn't concern me. I am much more concerned with the basic question of the Lord, the question that burns itself into the heart of the believer and waits for an answer. It's that question addressed to Peter, not once, but three times—"Lovest thou me?" This is the basic concern of Christ. And more than words must go into the answer.

More than words? Yes, words are quite cheap, really. Sometimes they rise to the surface with difficulty, but generally speaking they come easily and cost nothing.

Peter was certainly annoyed. In a real sense no one would blame Peter for being somewhat annoyed and slightly perplexed. After all, he had given his answer directly to the question the first time it was asked. But in spite of Peter's annoyance, the Lord kept the question alive—three times. And when the answer was spoken He added the appendix—"Feed my Lambs"—"Feed my sheep"—"Feed my sheep." This was necessary

to complete the meaning of love. Love requires more than words if it shall have meaning at all. A gift of a rose to a loving wife is much more meaningful than a hundred wonderful words. A cheery word and a helping hand at the kitchen sink mean more than assurances in words of love. If you don't believe that—try it.

In a manner of speaking that is exactly what Christ was saying to Peter and the other men who were in the circle of friends. He was saying: "It is important that you love me, and I want you to say that you do, but it is also important for you to realize that a whole world of men depends on your love as it rolls up its sleeves and goes to work in the Kingdom of the Lord for the salvation of others." Something like that was true then. Something like that is true now. If you sing "My Jesus, I love Thee," and have the courage to go to the end of the hymn where you sing these words "If ever I loved Thee, my Jesus, 'tis now," you had better be prepared to have the Pastor say to you, "There's a big job that must get done this week, and I believe you can help. Will you? It involves making a few calls on the unchurched, but with a faith like yours and a love like yours I just know that you can do it." Amen.

THE SECOND SUNDAY AFTER EASTER

May 5, 1957

Text: John 21:15-25

Harold B. Kildahl

A Call to Observe Our 40th Anniversary

The Church Council has requested that I invite the congregations of The Evangelical Lutheran Church to observe Pentecost Sunday, June 9, as a fortieth anniversary Sunday.

The editorials of Dr. Malmin have already apprised LUTHERAN HERALD readers that this year Pentecost Sunday will mark the actual date of our fortieth birthday. How singularly fitting that Pentecost should be our anniversary festival day. This blessed coincidence defines for us both content and spirit of the festival observance. Pentecost is the birthday of the Christian Church. And in the words of Luther's Large Catechism we confess this church upon earth to be a "holy assembly and congregation of pure saints, under One Head, even Christ, called together by the Holy Ghost in one faith,

one mind and understanding with manifold gifts, yet one in love, without sects or schisms. And I also am a part and member of the same, a participant and joint owner of all the good it possesses, brought to it and incorporated into it by the Holy Ghost, in that I have heard and continue to hear the Word of God, which is the means of entrance; for formerly, before we had attained to this, we were of the devil, knowing nothing of God and of Christ. Thus, until the last day, the Holy Ghost abides with the holy congregation of Christian people. By means of this congregation it brings us to Christ and preaches and teaches to us the Word, whereby He works and promotes sanctification, causing this community daily to grow and become strong in the faith and the fruits of the Spirit, which He produces."

This explanation of Luther reminds us that we cannot celebrate Pentecost, even as a fortieth anniversary of The Evangelical Lutheran Church, without becoming conscious of all Christians, that great host of believers in many lands that constitutes the body of Christ. In this body of Christ the Holy Spirit calls, gathers, and enlightens, using ancillary media for reaching people. In 1917 a common European origin became an ancillary medium for gathering people in congregations and in the church body that became known as the Norwegian Lutheran Church of America, now The Evangelical Lutheran Church. In this body of believers God has been at work producing "fruits of the Spirit." And so Pentecost Sunday will this year carry overtones of Thanksgiving Day for all of us.

Thanksgiving it will indeed be. The annual reports of the Church are full of documentation testifying to the blessings God has given us. But for the blessings which the Gospel communicates to the believer, each congregation and each member will have to take a personal inventory. It may not be amiss to have a layman's brief testimony in the Pentecost service.

In the act of rendering thanks on Pentecost Sunday, we shall not escape the gracious work of the Spirit whereby He pricks people's hearts, pointing to the lesser loves which have deprived God of sixty- and one hundred-fold fruits. Honest acknowledgement becomes the open door through which new blessings of peace and power may flow.

God willing, three years remain before the new Church will be constituted. Let the Pentecost festival service be concluded with a prayer for the future:

1) that we may remain faithful to Him who has called us;

2) that we may be prepared for partnership in the new church through three glorious concluding years of fruitfulness.

FREDRIK A. SCHIOTZ
President, ELC

Meditations for the Family Altar

J. R. Hester

TOWARD THE THIRD SUNDAY AFTER EASTER

The Epistle: Hebrews 4:14-16

Monday, May 6
KNOW YOUR PLACE

Read 1 Peter 2:11-16

Live as free men, yet without using your freedom as a pretext for evil; but live as servants of God.

One of the adjustments a Christian must make, and keep making, has to do with his relation to the world around him. The difficulty lies in the fact that he exists in an unfriendly setting. Peter says Christians are "aliens and exiles." The problem, then, is how to relate yourself to the world around you.

And this takes both patience and grace. You cannot change everything to suit a Christian setting, but you can endure with patience certain things that are not as they ought to be. That does not mean that you tolerate that which is wrong. But by living your Christian faith to the best of your ability you will glorify God.

When they are not called upon to take a bold stand against some glaring wrong, Christians can, by daily living, carry on a quiet but effective revolution that will plant flags for the Kingdom of God.

Find your place and tend it well!

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Thursday, May 9
BADGE OF SERVICE

Read John 12:20-26

"If any man serves me, the Father will honor him."

Sometimes we lose sight of the fact that really following Jesus calls for self-sacrifice. If you are sincere about it you are going to get hurt. You are not going to come out of it without scars. In our country where you don't get bothered much because you are a Christian, this may sound like a story. True, you can hardly draw a line between so-called Christianity and the way of the world. Nevertheless, there are Christians who are serving Jesus, and they are paying a heavy price.

These will be honored by the Father. This is the badge of service that will be theirs. Not that they have this in mind while they are following in the steps of Jesus. They are not reward minded. They serve out of response to love.

God be praised for these faithful servants! Both known and unknown by men they pass their time in joyful service. Theirs is the Kingdom of God.

Tuesday, May 7
A LITTLE WHILE

Read John 16:16-22

"So you have sorrow now, but I will see you again and your hearts will rejoice, and no one will take your joy from you."

Because the followers of Christ know there is an eternity, they are able to understand why the phrase, "a little while," applies to everything there is on earth.

Life is only a little while. It varies in length from a few moments to upwards of a hundred years. But truly, it is only a little while.

Sorrow is only a little while, whether it be a long sickness, the loss of dear ones, or disappointment. That does not mean that the sorrow is not great, or that the burdens we have to carry are light. But it does mean that it is a part of this earthly pilgrimage.

With Jesus our little whiles are not only made blessed, but they can be linked to that which is eternal. This brings us a foretaste of the joy to come. This joy is real, and Jesus says no one can take this away from those who are His.

God bless our little whiles!

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Friday, May 10
SALVATION

Read 1 Peter 1:3-9

As the outcome of your faith you obtain the salvation of your souls.

The precious inheritance that must always be kept in mind by the believer is the salvation God has prepared for him in Christ. There is salvation! This truth should stand as the answer to the needs of every day. It will lighten the burdens and make soft the trials.

Is it hard going in the faith? There is salvation! Is the cross of faith heavy? There is "an inheritance which is imperishable, undefiled and unfading, kept in heaven for you!"

This is the truth that keeps Christians on their feet in the walk of faith. The fact of salvation must never be allowed to fade from view, or to become of little importance. God has given us hope so that we should count on this gift He has prepared for those who love Him.

One of the first wonders we shall have to face upon entry into the presence of God is that we did not think upon it more than we did!

The Gospel: John 17

Wednesday, May 8
GOD HELPS

Read Hebrews 4:14-16

Let us then with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need.

There is a saying to the effect God helps those who help themselves. This remark has a certain amount of truth in it, but it may be misleading in that it could encourage a person to make his way into God's favor. A Christian's sense of the passage we have quoted is of saying it is this: God helps those who come to Him for help. That is the sense of the passage we have quoted.

God stands ever ready. He knows the needs of His children and is pleased when they call upon Him. He withholds nothing from those who ask.

Going to God for help is an admission of failure to meet problems all by ourselves. In so doing we confess that we are unable but God is able. With confidence we may come to Him for help. He is full of mercy, and, despite our weakness which we confess, will give us the strength, the wisdom, the faith, the courage we need to fulfill our duties.

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Saturday, May 11
WHAT CAN I DO?

Read John 14:8-12

"And greater works than these will I do, because I go to the Father."

It is possible that Philip did not understand this at first. How well he knew the works of Jesus; he had seen them. And he knew that the work of Jesus was to do the will of the Father who sent Him. But now Jesus was telling about the works that he would be doing, the others who believed in Him. Of course he had a difficult time understanding what he would be able to do the works of God because Jesus was returning to the Father.

But the time came when the Holy Spirit was sent to dwell with Philip and other believers. And by the power of the Holy Spirit Philip was enabled to do the works of God in a remarkable way.

To this day it is true that those who are visited by the power of the Spirit are enabled to do the works of God. They have faith, hope, and love. When these are put into life—my life—I do that which is of lasting value. I do that which will glorify the Father in heaven.



Correspondence

Why Like It!

Congratulations on the bright new publication in the HERALD!

(The Rev.) KENT S. KNUTSON
Staten Island, New York

... Thank you for your *Lutheran* publication. I continue to enjoy and appreciate it cover to cover. You are so congratulated on the wonderful variety of cover pictures and comments on recent issues.

F. E. NELSON
Lackland A.F.B., Texas

Thank you for a beautiful, inspiring, most interesting magazine. In our house the LUTHERAN HERALD is read cover to cover almost the minute it enters the house!

MRS. E. L. PEDERSON
Outlook, Sask., Canada

He Is a Christian

The March 12th issue of the LUTHERAN HERALD contains a review of the book *The Story of Gabrielle*. Your reviewer, W.H.G., makes a gross misstatement about me which I would like to have corrected.

He says . . . "It is the story of a father who faced the death of her child without benefit of a Christian faith."

This statement is entirely untrue. It is a personal conjecture of the reviewer and has no place in print as a statement of fact. It so happens that I am a profound believer in God and a believer in the reality and availability of Christ to everyone without intermediaries. Surely this constitutes Christian Faith. The whole book is a testament to this faith.

I can only conclude that perhaps your reviewer has Christian faith confused with church membership. What a narrowing of the spirit of Christianity. There are many true believers the world over who don't find it necessary to seek God in a church. Nor does God make his face to shine only upon

children who go to Sunday school. Miraculously, perhaps, true believers find Him everywhere.

My daughter and I were not called upon to speak out in public about our faith—we were called upon to demonstrate it. This demonstration of faith is the whole underlying subject matter of *The Story of Gabrielle*.

CATHERINE GABRIELSON
New York, N. Y.

We were happy to receive this letter from Mrs. Gabrielson assuring us that she is a Christian. Our opinion stated in the review was based purely on the book, which demonstrates a faith but never has reference to Christ. Our review was also an indictment of the church and Sunday school which had failed to reach the family.

—W. H. G.

But We Didn't Say That!

► Many of us working here with the Lutheran elementary schools of California have been very much disappointed in your article entitled "The Christian Day School" in the February 26th issue of THE LUTHERAN HERALD. I would like to challenge you on several statements you made in that recent editorial.

You mentioned that the Los Angeles area provides a favorable "climate" for the Christian day school. To that statement I would reply: "Not any more than Decorah, Iowa, or Northfield, Minnesota provide the same kind of favorable climate for a Christian college." I'm sure you recognize the value of a Christian education. It's just that we earnestly believe that this Christian education should be started in the earlier, and certainly more formative years.

Again you mentioned that "our children should not be separated from their associates of a different faith." Why not? They are separated in Sunday school, they are in Sunday morning worship. They are given special classes of Confirmation instruction. If we really believe that our child's teacher wields a great degree of influence over his life, why not be consistent in his entire education?

You also mention that "they tend to weaken the public school system." I challenge that statement too. I'll admit there have been instances, especially in very strong Roman Catholic areas where this has happened, but I'm sure you'll admit that has been the exception rather than the rule. As administrators of schools, we are very careful not to "run down" the public schools, and we have the best of cooperation and relations with the officials of public education in our neighborhoods. We realize that we cannot rightly profit showing the other fellow's faults, and we are really not in competition with them after all. But we are doing a job we can't expect them to do.

(The Rev.) ROBERT D. GILES
Minister of Education,
Redondo Beach, Calif.

The fact that Pastor Giles takes several quotations out of context gives a completely erroneous impression of the editorial to which he refers. We did not state it as our opinion that "our children should not be separated from their associates," and all the rest. Our statement was that "whenever such schools are discussed, there is likely to be decided difference of opinion as to their merits." Then we gave some of the arguments used in their favor, prefacing our statement with the words, "In favor of them . . ." (This portion of the editorial our correspondent failed to note.) Then we gave some of the arguments often used against them. This statement was introduced by the words, "Against them it may be argued . . ." LUTHERAN HERALD has not disparaged the Christian Day School, as an unbiased reading of our editorial will make abundantly plain.—THE EDITOR

What Next?

► Have read with interest the pro and con on the tobacco smoking. The irony of it all is while these people glory in their freedom they become slaves (to nicotine).

While it hasn't been stated that Christ would smoke I see now that He was a gambler. LUTHERAN HERALD Apr. 2nd, page 332.

What next?

L. J. ANDERSON
Badger, Minn.

THE CHURCH in Today's World

Worship "Bigness and Power"?

Episcopal Bishop Dudley B. McNeil of Western Michigan said that clergymen "should look inwardly on ourselves and see if we're on the right track, if we're emphasizing the right things."

He told the Grand Rapids Ministerial Association that one reason for the continuing "man-made catastrophes" might be that the Christian Church has come to worship "bigness and power" instead of fostering the "primary tenets of love and charity" laid down by Christ.

"Perhaps million dollar churches, beautiful rooms, new parish houses, church secretaries and assistants are not the primary concern of Christ," Bishop McNeil said.

"We clergymen should look inwardly. While we seem to be satisfied with the way things are, the amount of money and number of people we send to other areas of the world on missionary efforts are so small compared with what we spend to keep up our own standard of living that the results of missionary work are negligible."

Mission to Truck Drivers

A mission among truck drivers which has been operating in Ontario for six years will soon move into the northern provinces, according to the Rev. J. W. Keys of Toronto, president and founder.

Called "Transport for Christ," the mission operates by personal contacts with drivers at their terminals and favorite eating places. It also distributes religious literature, including a monthly paper, *The Highway Evangelist*, which already has a circulation of 5,000 copies in Ontario.

Planned for the future are truckers' chapels and canteens where drivers may get a meal at a reasonable price and afterwards rest in comfortable surroundings. The mission's religious literature, written especially for truckmen, will be available at these centers along with copies of the Bible.

Mr. Keys recently came to Winnipeg with the Rev. Ed. Cossar to organize the mission's work in the Canadian prairie provinces. In addition to Manitoba, the mission will operate in key areas of Saskatchewan and Alberta. The two clergymen said the managements of trucking firms are most cooperative.



TO ENTER SEMINARY—21-year-old Chung Young Lee of Korea, a senior at Findlay College in Ohio, who came to America to become a chemist, has decided to be a minister instead. He will enter Garrett Seminary, Evanston, Ill. next fall. He explains his change of mind by saying, "God decided that I should be a preacher and I hope to go back to Seoul to preach in a Methodist mission."

—RNS Photo

Racial Policy Changes

Two stories from South Africa indicate changes that are going on in the racial policies of the church in that nation.

In Capetown, Anglican authorities erected a sign on the steps of George's Cathedral reading: "This cathedral is open to all men and women of all races to all services at all times."

The cathedral is a stone's throw from the House of Assembly, which had approved, upon its second reading, the Native Laws Amendment bill giving the government the right to prohibit Africans from worshipping with whites. The measure has been denounced by leaders of most major religious bodies in South Africa. Some of them served notice on the government that they will defy the bill if it becomes law.

Since 33 A.D.

Dr. Richard Ambrose Reeves, Anglican Bishop of Johannesburg, told parishioners last month that they were not in good conscience obey such legislation. Dr. Reeves and other prominent churchmen may be indicted for insubordination should the bill become law. The measure must still be passed by the House at a third reading and then by the Senate. The Very Rev. T. Savage, Dean of Capetown, said the cathedral sign was "not put up as a protest against anything but as a positive statement of where we stand and have stood in the past. It represents the policy of this Church since 33 A.D."

Meanwhile, in the same city of Capetown a step of major importance in freedom of worship in South Africa took place when 800 whites crowded into a small suburban Dutch Reformed church to hear a sermon by an African clergyman. The Rev. Willem Xall of Kokstad is the first non-white minister ever to have preached to a white congregation in the denomination.

The event took place after Church officials had met with Prime Minister Johannes G. Strijdom. Some sources here said the service may indicate that Dutch Reformed Church leaders will join other major religious groups in opposing a clause in the government's Native Laws Amendment bill prohibiting Africans from worshipping with whites.

Camera Helps Worship

Methodist clergyman in Washington, D.C. said he is thinking of buying a television camera "to keep it turned on any congregation all the time."

Mr. Theodore H. Palmquist, pastor of a Foundry Methodist church, told a meeting of the Washington Federation of Churches that a recent telecast of a series of Lenten services from his church had an electrifying effect on the congregation.

He was amazed at the difference it made, he said. "Nobody nodded during the sermon; nobody yawned; everybody sang the hymns; and every head reverently bowed during the service. You see," he added, "nobody wanted to have a neighbor say, 'I saw you sleeping during the sermon at church' and you can never tell from that camera is focused on a close-up of the congregation."

With a more serious vein, Dr. Palmquist added, "Why can't we all behave as though the television cameras were switched on us? After all, God is with us any time we are at worship and He sees what He sees more important than what the neighbors see?"



YOUTH BUILD FLOAT—The float entered by the Washington, D.C. Federation of Churches in the annual Cherry Blossom parade was built by members of the federation's youth department. Students representing the world's six continents rode the entry, which was entitled, "One God—One World."

—RNS Photo

Among Lutherans

Million Lutherans

An increase of more than one million members during the past year brings the total number of Lutherans in the world to nearly 71 million, it was reported in Geneva by the Lutheran World Federation. The figure represents about 33 per cent of world Protestantism.

Statistics gathered by the LWF in the preparation of its newly published directory show 70,770,355 Lutherans in churches, missions, and groups in 115 countries, an increase of 1,373,144 for a year ago.

The total, it was emphasized by federation officials, is a conservative estimate since Lutherans in countries without organized churches or missions are not included. Of the total 48,977,000 Lutherans are members of the churches in 29 countries that are affiliated with the LWF, or 69 per cent of all Lutherans; 16,165,000 are members of Union Churches in Germany,

and 5,628,097 belong to other Lutheran churches and groups.

The three largest centers of Lutheranism in the world are found in Germany with 37.6 million, Scandinavia, with 19 million; and the United States, with 7.4 million. The largest Lutheran Church in the world is the Church of Sweden, with 7,290,112 members. It reported the greatest increase in membership during the past year, with 700,000 additions.

Suomi Favors ULCA-AUG.

By a vote of 6-3, the Suomi Synod Commission on Intersynodical Relations will recommend at its 68th annual convention "that the Suomi Synod continue as a participant" in the merger discussions of the United, Augustana, and American Evangelical Lutheran Churches. The commission likewise recommends that the Suomi Synod withdraw from further negotiations

with the Joint Union Committee of the American Evangelical and United Evangelical Lutheran Churches.

The Suomi commission reached its decision on March 22 after it had spent half a day in discussion with the ALC-ELC-UELC Joint Union Committee at their last meeting in Minneapolis. The recommendation will be acted upon at the Suomi Synod convention in Hancock, Mich. in June.

At last year's convention the Suomi Synod (largely Finnish in background) resolved to accept the invitation of the ULCA and Augustana Synods to consider merger. These groups have elected a Joint Commission on Lutheran Unity of which Dr. Raymond Wargelin, president of Suomi, is the vice chairman. However, the Suomi Synod at its 1956 convention also instructed its Intersynodical Relations commission to explore the possibilities of entrance into the ELC-ALC-UELC merger.

In explaining the position of the

Suomi Synod and the decision which its commission has made, Dr. Wargelin said: "The study that has been done with the members of the Joint Union Committee . . . has been an association that is rich in fellowship values. Under no circumstances could it be said that they were weighed and found wanting . . . However, the preponderance of associations and parallels with the JCLU indicates that our Church's destiny is with the churches of this group."

Hungarians Resume Paper

The four-page official weekly of the Lutheran Church of Hungary is again being published. The first issue of "*Evangelikus Elet*" to appear since the revolution last fall arrived at headquarters of the Lutheran World Federation in Geneva during the first week in April.

The old format of the paper has been retained, but a new editorial policy is evident under Bishop Lajos Ordass, restored head of the Hungarian Lutheran Church, as editor-in-chief, and Dr. Andras Keken, dean of the Cathedral of Deak Ter in Budapest, as editor.

Resigns as Ambassador

Dr. Joseph Simonson, a former ELC clergyman, has resigned as U.S. Ambassador to Ethiopia, the White House announced. It made public an exchange of letters between the ambassador and President Eisenhower in which the resignation was tendered and accepted. Neither the announcement nor the letters gave the reason for the resignation. In his letter to Mr. Eisenhower, sent from Addis Ababa, Dr. Simonson called it "a precious privilege" to have represented "such an honored and dedicated leader of our country as yourself."

In accepting the resignation, President Eisenhower told Dr. Simonson that "through your untiring efforts in advancing mutual interests and objectives of our two countries, our relations with Ethiopia have been even further strengthened. You have my heartfelt thanks for a job well done."

Dr. Simonson deposited his ordination papers with The Evangelical Lutheran Church when President Eisenhower appointed him ambassador in 1953.

Within the ELC

Noted Organist Scheduled

Arrangements have been completed to have E. Power Biggs, noted organist of Boston and Cambridge, Mass. play the dedication concert of the new Schlicker pipe organ at Bethel Church, Minneapolis. It is planned to have the concert during the first week of the Lutheran World Federation Assembly in Minneapolis in August to give opportunity for more people to hear the famous organist.

Any Old Clergy Gowns?

The response to a request for "Any Old Heralds?" in the issue of April 2 was very encouraging. We have to date received 19 copies of the old issues asked for. We need no more, but thank you!

But here is another request that some reader may be able to fill. Does someone have a Norwegian Lutheran clerical gown (complete with fluted collar) that they would be willing to donate to the Wisconsin State Historical Society?

If you are able to help, please write to the LUTHERAN HERALD. Do not send the gown until you hear from us. We have facilities for storing old HERALDS but not clerical gowns.

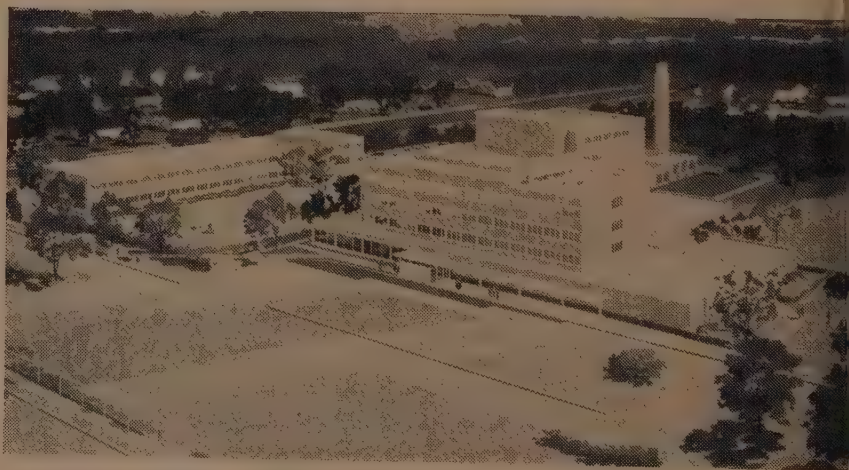
Will you help?

Fishermen Worship

Nearly 1,000 persons crowded Ballard First Church in Seattle March 31 for the annual Fishermen Festival worship service conducted by the church's pastor, the Rev. Bu Smith. Among those who extended greetings at this unique service were Governor of Washington, Albert Rossellini, and Acting Mayor, Dr. Levine, of the city of Seattle. The Rev. Herbert Mjorud of Anchorage, Alaska spoke in a dual capacity as a fisherman and attorney for the fishermen's union and as a pastor of the Lutheran Church. The annual service is timed just before the boats leave Seattle for Northern waters. There was both TV and radio coverage of the year's service.

Harold Popp, who will graduate from Luther Seminary this spring, has accepted a call to become assistant pastor of Our Savior's Church, Eau Claire, Wis., the Rev. Ronald M. Jensen, pastor. Mr. Popp's father is a Lutheran Bishop in Yugoslavia.

Miss Maizie Johnson has been installed as parish worker at Grace



PROPOSED CHICAGO LUTHERAN HOSPITAL—Lutherans of the Chicago area expect to break ground next November for this \$5,000,000 "Lutheran General Hospital" school of nursing to be located in the Northwest suburban area. A financial canvass seeks private funds to add to government Hill-Burton funds already granted is being conducted during May and June. Mr. Yngvar Brynildssen, member of the ELC's Trinity Church, Evanston, is chairman of the canvass. The new project is being undertaken by the board of trustees of the 60-year-old Lutheran Deaconess Hospital of Chicago. Churches of many Lutheran synods are cooperating in the canvass.

rch, San Francisco. She was formerly employed as secretary to Dr. S. Siefkes, president of the Northern district of the ALC.

he Rev. B. T. Anderson has resigned as pastor of Calvary Church, Grama City, Calif., which he organized 5 years ago, to accept a call to the Trinity Church, Fort Worth, Texas.

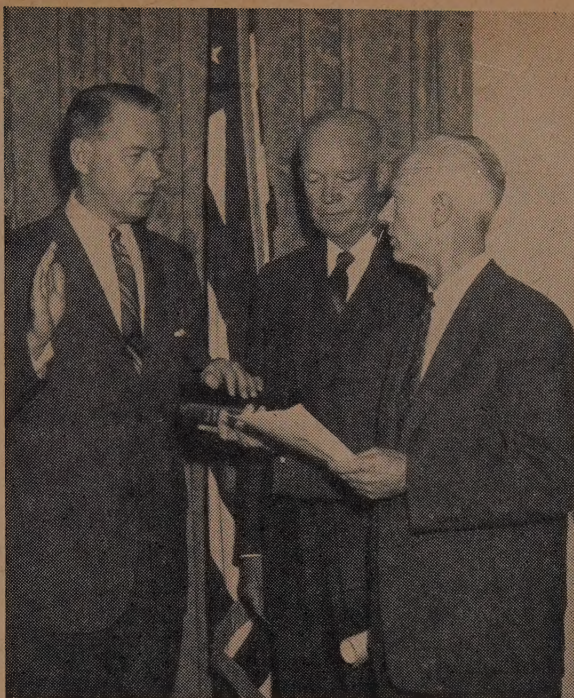
he Rev. Lowell H. Smestad has resigned as pastor of the Medo parish rural Mapleton, Minn., effective July 1, to accept a call to organize a home mission congregation at Arden, Idaho. He will also serve the recently organized congregation at Kasha, Idaho.

he Rev. Albin Fortney has resigned as pastor of Our Savior's Church, Wausau, Wis. and will begin work as pastor of Grace Church, Tomahawk, Wis. on June 23.

he Rev. John D. Kronlokken has resigned as pastor of the Buxton, N. D., parish to assume the pastorate of the two ELC churches of Clermont, Minn. on July 1. **The Rev. E. O. Anhalt** of Minnewaukan, N. Dak., will become pastor at Buxton.

The Evanston, Ill. Council of Human Relations awarded a special citation to

Rev. David Boxrud, pastor of the Trinity Church there, for his work with Hungarian refugees. (See **Lutheran Herald**, April 2).



HEADS USIA—President Eisenhower looks on as Arthur Larson was recently sworn in as director of the United States Information Agency, the government department which sponsors the "Voice of America" broadcasts to the world. Mr. Larson, a graduate of Augustana College, Sioux Falls, S. Dak., is a son of the late Judge Lewis Larson who served for several years on the ELC Church Council. A brother, Richard, is an ELC pastor in Casper, Wyoming.

Colleges

New Camrose President

The Rev. Conrad E. Lund, pastor of Mount Zion Lutheran Church, Edmonton, Alberta, Canada, has accepted the call to the presidency of Camrose Lutheran College, Camrose, Alberta.



theran College, Camrose, Alberta. He will take office next summer. Pastor Lund will succeed Dr. George Evenson, who resigned his position last summer after being elected to a professorship at Luther Theological Seminary, Saskatchewan. During the present school year, the Rev. J. S. Stolee of Bawlf, Alberta, has served as acting president.

Pastor Lund is a graduate of Concordia College and Luther Theological Seminary, St. Paul. Since 1954 he has been the pastor of Mount Zion, which he began as a home mission congregation.

tion. Previous to coming to the Edmonton Church, Pastor Lund was pastor in Golden Valley, Minneapolis, from 1947 to 1950; Poplar and Brockton, Montana, from 1950 to 1952; and served as a chaplain from 1952 to 1954.

Churches

La Jolla, Calif.—La Jolla Lutheran Church, the Rev. L. K. Johnson, pastor, is now broadcasting its 9:30 a.m. worship each Sunday morning over KJLB, San Diego, Calif.

Bricelyn, Minnesota—The Bricelyn Church held ground breaking ceremonies on March 31 for a new \$235,000 church and education unit on a 2½ acre plot one block east of the present church. The Rev. Arthur Bagaason is pastor.

Portland, Oregon—A special afternoon Easter service from Central Lutheran Church, the Rev. Arne Christianson, pastor, was telecast by KGW-TV.

Brooklyn, N. Y. Zion Church, the Rev. James Hofrenning, pastor, has agreed to proceed with a \$180,000 education youth building.

Augustana Host to Dr. Whale

Dr. John Sheldon Whale, celebrated English theologian, will address the Augustana College student body in a series of chapel messages, April 29-May 3.

He is being brought to Sioux Falls through the combined efforts of Augustana and First Lutheran Church, where he will preach each evening during his stay. The theme of his preaching mission is "Jesus Christ and Modern Man."

Dr. Whale is a graduate of Oxford and holds an honorary Doctorate of Divinity from Glasgow University. He has held professorships at Mansfield College, Oxford, and at Drew University and Colgate Rochester Divinity School in the United States.

Announcements

Minne-Wa-Kan Bible Camp, located on Lake Andrusia between Bemidji and Cass Lake, Minnesota, and owned and operated by the Clearwater and Wild Rice Circuits, is available on rental basis for the two weeks of July 15-20 and July 22-27 to circuits, churches, or organizations of the ELC. Call or write Rev. V. C. A. Ovrebo at Bagley, Minn.

For Sale: Sunday school books, very good condition. "Forward With Christ," 25 pupils' and 3 teachers', three for \$1.00. "March of Faith," 28 pupils' and 3 teachers', four for \$1.00. Pick up or pay postage. First Lutheran Church of Crystal, 7708-62nd Ave. N., Minneapolis.

For Sale: Used Bogen Sound System. Address inquiries to American Lutheran Church, 365 Iowa S. E., Huron, S. Dak.

Former members and friends of the Windom Ev. Luth. Church, Windom, Minn. are invited to be present at the 75th anniversary celebration, July 5-7, 1957.

WMF Conventions

Mt. Horeb Circuit, May 7, Apple Grove Lutheran Church, rural Argyle, Wis. Speaker: the Rev. Ingvald Thvedt of Ephphatha Mission.

Thief River Falls Circuit, May 14, Silvertown Church near Thief River Falls, Minn. Speaker: the Rev. I. M. Thvedt, Ephphatha Mission.

Lower Columbia Circuit, May 1, Our Saviours Luth. Church on Puget Island, Cathlamet, Wash. Speakers: the Rev. J. O. Mosbo and the Rev. R. F. Wilson.

Clearwater Circuit, May 10, Winger Luth. Church, Winger, Minn. Speakers: Dr. G. J. Guldseth, missionary to Africa and the Rev. P. E. Onstad, Erskine, Minn.

Rock Valley Circuit, April 30, Wang Lutheran Church, Maynard, Minn. Speakers: President A. L. Abrahamson of Augustana Academy, Mrs. Koosmann of the ALC WMF.

EVANGELISTS' SCHEDULES—MAY

H. O. Egertson:

1-5 Ada, Minnesota
E. G. Larson, Pastor
7-10 Lake Preston, South Dakota
David E. Lee, Pastor

12-19 Bethlehem
Fergus Falls, Minnesota
H. I. Muus, Pastor
21-26 Maddock, North Dakota
F. E. Olderr, Pastor
28-31 Family Clinic
Hope Lutheran, Mpls.
Roger Carlson, Pastor (Aug.)

Carl Opsahl:

5-9 Kathryn, North Dakota
L. A. Staveness, Pastor
12-16 Valley City, N. D.
R. C. Teslow, Pastor
19-23 Nome, North Dakota
E. H. Floistad, Pastor
26-30 Wyndmere, North Dakota
M. J. Sheldahl, Pastor

Allen V. Lee:

12-16 Grand Forks, North Dakota
J. B. Jerstad, Pastor
26-30 Tuttle, North Dakota
Robert Grindland, Pastor

Oscar C. Hanson:

5-9 Morris, Illinois
Leonard Hinderaker, Pastor
12-15 Hawthorne, California
Andrew C. Anderson, Pastor
25-27 Zion—Brooklyn, New York
James B. Hoffrenning, Pastor

Changes of Address for ELC Pastors

H. Severin Bly, Kenyon, Minn., 4-28-57
Olaf O. Brandt, Petersburg, N. Dak.,
4-28-57
O. M. Hanson, 119 W. 8th St., Northfield,
Minn., 4-21-57
Einar R. Larson, 2122 S. 87th St., West
Allis 19, Wis., 4-2-57
T. J. Severtson, 213 S. Garfield Ave., Eagle
Grove, Iowa, 4-30-57
Thomas O. Williamson, 38 Harwood Ave.,
Box 137, Littleton, Mass., 4-5-57
Waldo R. Wold, Rt. 1, Argyle, Wis., 4-5-57

Parish Conservation Service

(Formerly The Placement Service)

The Parish Conservation Service of The ELC serves many people each year. Read the listings below. They may be of value to you or someone that you know. The merits of the propositions advertised have not been investigated and the Parish Conservation Service assumes no responsibility in the matter. Send your ads and communications to: The Parish Conservation Service of The ELC, 422 South Fifth Street, Minneapolis 15, Minnesota. (Refer to ad number when inquiring.)

FOR SALE

Farms

80 acres with bldgs. Close to town on good highway; in W. Minn. 510-1A
135 acres of choice farm land in Big Stone Co., Minn. Fair bldgs. Price: \$100 per acre. 510-2A

40 acre farm for sale in Wis. with 9-house. 10 acres under cultivation and timbered. Near Lutheran church. One from town. 51

¼ section of land for sale. 4 or 5 from St. Olaf College, Northfield, Minn. yield 100 bush. to the acre. Easy terms. 51

200 acres all under cultivation. New other bldgs. good. 6 room house; new system. 80 bush. per acre in 1956. \$11,000 cash or \$170 per acre. 4% on advance. 2/5 crop in 1957 to buyer. Located in Minn. 51

320 acres for sale in Minn. Good bldgs. Nearly new home; good soil. All under cultivation. 3 miles from town. Price: \$180 acre. 51

200 acres with modern house and bldgs. REA; Lutheran community; located Day Co., S. Dak. Part payment, and will consider a 2 bedroom house in trade if possible. 51

320 acre farm for sale in Big Stone Minn. for immediate sale. All woven fence. 240 acres cropland, remainder in prairie pasture; new barn; newly remodeled house; good well and water system; 10 mi. to Lutheran church and town on hwy. School bus to door. 510

Homes

40 ft. 1952 Mobile Cruiser Trailer Home for sale between now and June 15th. living room, kitchen, 2 bedrooms and with tub and shower; carpeted, winter Located in very good court, 15 or 20 min. from Luther Seminary, St. Paul. 51

2 and 3 bedroom modern homes for sale W. Minn. town. Wonderful school system. 2 Lutheran churches. 25 miles to Fargo Dak. 510

Businesses

Welding shop in good location. Can be bought with or without equipment in a Minn. town. Sacrifice price to move due to retirement. Good school; 2 Lutheran churches. Good farming area. 510-1

Lunch room-recreation parlor in progress W. Minn. town. Prefer Lutheran buyer. Located in trade area. Nat'l Lutheran Council Church town. Owner to retire. 510-

11 unit motel, all modern; nearly new acres. Price \$42,500. \$15,000 down. Cost \$1,000 per unit. 510-

Barber shop in NE Ia. town. Old established location. Owner retiring. Active churches in community. Buyer must be Lutheran. 510-

Motel and home for sale in S. Wis. Completely modern; includes 4 acres of land. Ideal spot for semi-retired family or school teacher. 510-

Residential grocery store for sale and apartment home next door in fast growing section of city located in SE N. Dak. 3 blocks from new school. Will take resort or small farm in trade. 510-

Good restaurant in summer resort city about 15,000 pop. Doing volume of about \$90,000 yearly. Modern equipment. Approximately \$18,000 will take. Located in Cass Tail Co., Minn. 510-

Greenhouse for sale in Ia. Good opportunity in Lutheran community. Serves large area. 510-

FOR RENT

Unfurnished upper duplex, 2 bedrooms

age. Reasonable rent. Christian adults de-
l or couple with a child will be considered.

510-19B

bedroom, modern home located ¼ mile
a Sugar Creek Lutheran Church and 3
es from industrial city in Wis. 510-20B

WANTED TO BUY

rugstore, by man who will be discharged
in the army in June. 510-21C

POSITION WANTED

Medical secretary completing studies in
ate school in June, desires position begin-
g about July 1. Specialized education cov-
medical and general shorthand, typing,
bunting, medical terminology and anatomy.
19, single, Lutheran. Prefer a Lutheran
pital or sizable clinic. 510-22D

Lutheran lady desires teaching position in
de 1 classroom. Preferably in or near Se-
e, Wash. Has degree and experience.

510-23D

man with a variety of experience desires
at once. Has had considerable experience
truck driver, bus driver and delivery man.

510-24E

HELP WANTED

ook wanted to assume kitchen responsi-
s for American Plan resort in N. Minn.
rt. Serve 30 to 40 guests. Family type
rt. Modern kitchen. 510-25F

ature woman to manage home and care
two small children. Parents employed.
s is in Minneapolis. 510-26F

opening as of Sept. 1, for a group worker
the Dept. of Services to Older People in
cago's Lutheran Social Mission Society.
rk to develop programs for aging in con-
gations and to give consultative services to
ors in developing this work. 510-25F

Needed, Registered Nurses in a 34-bed city
pital; near college town and 40 miles from
neapolis. 510-26F

Woman needed to manage home with 2
s; on a farm near Lennox, S. Dak. Only
miles from Lutheran Church. 510-29F

Dentist and doctor wanted in W. Minn.
n. Large trade area and progressive busi-
ness. Modern consolidated school. Nat'l. Lu-
an Council Church. 510-30G

Young veterinarian to assist in established
vice in NE Ia. town. Would eventually
over. 2 active ELC churches in com-
munity. Must be Lutheran. 510-31G

Barber needed in small Ia. town; Lutheran
community. One barber shop, which is for
Former barber died. Has good business.

510-32G

Needed at once a pharmacist in Buffalo Co.,
Ia. Must be registered. 510-33G

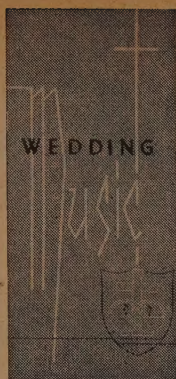
ouple to work with teenagers in child care
stitution in Iowa. Adequate pay; social set-
ty; reasonable hours; living in; exciting
ortunity and creative effort. Must have
mth and understanding Christian compas-

510-34G

small but progressive N. Minn. town in
ent need of medical doctor. Have fully
ern, equipped clinic bldg. and have the
ential and possibility of adding hospital
in future with right leadership and or-
zation. ELC church in town. Need dentist

510-35G

Doctor wanted to take over the practice of
recently deceased doctor, in a prosperous
community in N. Ill. city of 8,000; strong
C church; hospital; office space available
mediately; option on equipment. 510-36G



SACRED MUSIC for the Wedding Service

WEDDING MUSIC by Regina Holman Fryxell

What is appropriate wedding music? The author discusses this and gives an extensive list of titles for organ, voice, instruments, choir, and congregational hymns which are in keeping with the sacred wedding service. For the bride, the pastor, and the church musician. 25c; \$2.75 a dozen

ORGAN MUSIC

*Indicates Hammond registration

Medium Selections:

*TRUMPET TUNE AND AIR
Purcell-Alphenaar\$.60

*THE FAITHFUL SHEPHERD
Handel-Biggs 75

*SUITE GOTHIQUE, Boellman 1.25

*LITURGICAL CHORALE BOOK
Bach-Leupold. 15 chorale preludes
including "Jesus, Still Lead On,"
"Jesus, Priceless Treasure," "How
Brightly Shines the Morning Star".... 2.00

*BACH BOOK OF AIRS
15 selections including "Air on the
G String," "Arioso," "Largo"..... 1.50

*THE ORGAN IN CHURCH
Frank Asper. 32 selections including
"Sheep May Safely Graze," Handel's
"Arioso," "Adagio," Guilmant 2.75

*ORGAN COMPOSITIONS Vol. I
Christiansen-Cassler. 14 selections in-
cluding "Beautiful Saviour," "The
Flower of Love" 2.00

A BOOK OF CLASSICAL AIRS
Edward Barnes. 15 selections includ-
ing "Arioso in D" (Thanks Be to
Thee) 1.50

WEDDING SERVICE, W. C. Carl 1.50

Easy Selections:

*TRUMPET VOLUNTARY
Purcell-Alphenaar\$.60

ORGAN MUSIC FOR CHURCH
AND HOME, F. M. Christiansen
38 favorite selections including "Je-
su, Joy of Man's Desiring," Bach;
"Air," Handel. For pipe, reed or
piano 2.00

*WEDDING SERVICE, Vol. II, Rossini
30 pieces for pipe or reed organ or
piano 2.00

*BELWIN ORGAN ALBUM, Vol. III
Earl R. Larson. 22 pieces including
"My Heart Ever Faithful," "Joyful,
Joyful, We Adore Thee" 1.50

Moderately Difficult:

SHEEP MAY SAFELY GRAZE
Bach-Biggs\$.75

WEDDING MUSIC, Part I
Processionals, recessionals, general
service music. 23 compositions in-
cluding "Trumpet Tune in D Ma-
jor," 2 movements from "Suite Goth-
ique," Solemn Processional from
"Water Music Suite" 2.50

WEDDING MUSIC, PART II
Hymn tune preludes and general
service music 2.50

VOCAL MUSIC

H—High M—Medium L—Low

WHITHER THOU GOEST,
G. Winston Cassler, M.....\$.60

WEDDING SONG, Heinrich Schutz, H, L..... .75

GOD OF LOVE, Dietrich, H..... .75

A WEDDING PRAYER, David Williams, MH..... .60

THE LORD IS MY SHEPHERD, Liddle, H, MH, ML, L .75

THANKS BE TO THEE, Handel, H, L..... .50

O LORD MOST HOLY, Franck, H, M, L..... .50

WEDDING PRAYER, Diggle, H, ML..... .60

WEDDING PRAYER, Dunlap, H, M, L..... .60

WEDDING BLESSINGS
10 selections from Buxtehude, Bach, Brahms, etc., ed.
by Paul Bunjes, M, L..... 2.00

FAVORITE SACRED SOLOS, arr. Overby

10 solos for medium voice, including "O Perfect Love," "Beautiful Saviour"\$1.00

A WEDDING SUITE FOR SOLO VOICE AND ORGAN, by Joseph W. Clokey

Organ or vocal solo: Processional on "O Perfect Love"; Vocal, "Set Me As a Seal";
Organ recessional, Toccata on "O Perfect Love." M.....\$2.00

These and other selections may be ordered on approval

Augsburg Publishing House, Minneapolis 15, Minnesota



Gifts for Spring Occasion



Craftent Paint-by-Number Oil Painting

A good present for mother or daughter—may even tempt the men in the family to try their hand at it when they see the impressive results. Absolutely all the material needed is supplied, plus complete, easy instructions.

Set D-3—Religious. "Jesus' Meditation," "Portrait of Christ," "Good Shepherd."
\$3.95



Norwegian Treasure Chest

In this lovely round wooden box Mother or daughter will keep all sorts of treasures or odds and ends, and have them decoratively handy. Dad might want one for his cuff links. The boxes have been hand painted in Norwegian homes—a genuine Husflid product—vivid blue in color, with white and red in the design. 3x1 1/2 inches.

An inexpensive, but unique gift. **\$1.35**



Medallion Bookmark

A gift that Mother will use in her Bible, her daily devotional book, or any current reading. The gold medallion has a mother-of-pearl facing and a gold cross, and is on a gold chain. A special clip-on clasp on the other end of the chain slips over the binding of the book and the chain and medallion mark the place. Comes in a satin-lined gift box. No. V3900.

\$1.00

"Hello" Correspondence Notes

No. N36

Cheery and crisp looking. 12 French fold notes, boxed, two color combinations in each box—brown with pink and gold flowers and pink pages within, brown with blue and gold flowers and blue pages within. 4 1/4 x 3 1/4.

59c



Pocket Size Photo Albums

Holds 20 pictures. Padded leatherette with inside spiral binding for long and hard use. 3 3/8 x 3 7/8 x 5/8. Assorted colors.

No. B208/1—Our Baby

No. B208/3—Our Children

No. B208/2—My Grandchild

No. B208/15—Our Grandchildren

\$2.00 each

